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THE BENEVOLENCE OF THE SON OF GOD.

The following extract from a discourse, to whose eloquent delivery we recently had the solemn pleasure of listening, has been kindly granted at our request.

In type it must suffer loss from the absence of the expressive tones and most affectionate and impressive manner of the preacher. If it were proper, we should be happy to give his name, but the intrinsic excellence of the discourse is such that this brief extract from it will do the reader good.

"The discourse was on the text—'And all have him witness and wondered at the gracious words that proceeded out of his mouth.' After an appropriate introduction, and some description of the doings of Christ in imparting temporal blessings to many during his humble sojourn below, the preacher lifted our minds to a higher theme, as follows:—

"But our wonder is increased when we see this benevolence reaching into eternity, penetrating the darkness that hangs over the grave, and lighting up the prospect beyond it with life and immortality. While it gently raises the covering of hell, it opens to the vision of faith the glories of heaven. And, what is still more melting and overpowering, this benevolence, in the grandeur of its design, does not overlook man in the varied and humbler circumstances of life. And here I will not trust myself, but in the happy and eloquent language of an English writer, I will ask you to behold the benevolence of Christ 'contemplating a petty laborer, restless, fevered about the petty provisions of the present life, causing the cup of sorrow to overflow by holding it with an unsteady hand, anxiously looking onward to the future, borrowing the distresses of the morrow to aggravate those of the present day, loading themselves with burdens of grief, which do not belong to them, and which they are not required to bear; and surveying this scene of overtoiled labor, and sleepless anxiety, and waiting solitude, in which mortals are embroiled, the voice of Jesus, the friend of man, the tender sympathizer with human woe, is heard rising in tones of the kindest compassion, above the sighs and plaints, and groans of the multitude, and saying, *Peace—be still*; mourner, dry thy tears; ye who are laden with self-imposed burdens of worldly care, deposit the heavy load; ye desolate, who count yourselves the outcasts of the world, for whom none cares, know that you have a Father; and the God of Providence is he. Come learn of me and I will give you rest; I will allay your anxieties, and lay your heads to rest on the bosom of that paternal Providence, which cares and provides for all it has made, for every thing, from the meanest herb which it feeds with the precious dews, up to the immortal soul on which it pours the immediate influences of the divine spirit.' Can such sentiments be uttered as flowing from the benevolence of Christ, and not excite our wonder? But our astonishment kindles and rises as we trace the benevolence of Jesus through this sinful world, and in all his agony, and in the midst of the cruel treatment he receives, not forgetting the sinner—*Father forgive*—seeking out transgressors, and offering pardon and mercy to the most abandoned, even to those who have crucified the Son of God afresh, and put him to open shame. Yes, this benevolence is hovering over us, ungrateful wretches as we are, and not only offering forgiveness, but kindly stepping in between us and death, gently taking us by the hand and leading us in the way to life everlasting. Our crimes, instead of exciting his anger, have called forth from his sympathetic bosom the deepest pity. Instead of terrifying us with heavy denunciations, and frowning upon us indignantly, he looks upon our perishing condition, and his soul is melted, and he exclaims, *though your sins be as scarlet they shall be as white as snow*, and though they be red like crimson, they shall be as wool, for I am able and willing to save to the uttermost all who come unto me. Ought we not to be astonished that we are yet the monuments of God's mercy, that the beloved Saviour is again calling upon us to hear his voice? And what shall we say of our stupidity? We have seen the Lord of glory coming down here, dwelling among his enemies, seeking to save his murderers. And yet with what cold indifference do we look upon this most affecting spectacle? What heart has been melted and subdued by the love of Christ? Every thing else interests us but Christ, the lovely Redeemer, the Saviour of sinners—he must be slighted, despised, rejected. How many practically beg the Saviour to let them alone. But his benevolence will not suffer him to let you alone. Wander as much as you may, he will follow you up wherever you go with tears and blood, and with a melting rebuke of mercy chide you into his embrace—*ye will not come to me that ye might have life*. But this does not discourage him, no, nothing discourages him, nothing will exhaust his patience, nothing will turn his love into wrath till the day of grace is closed. He presses his claims in a more tender, beseeching manner—'Behold, I stand at the door and knock.'

MEDITATIONS IN A GRAVE-YARD.

When tired and vexed by the cares of the world, how salutary and profitable it is to the soul to spend the evening twilight in the "city of the dead," among the monuments of affection and friendship, erected to the memory of those who have gone before us.

to that "bourne from whence no traveller returns," where the wicked cease from troubling, and the weary are at rest: there to meditate upon the vanity of all things here below, and standing among the dead, from the infant of a few days, to the patriarch of fourscore years. How apt a spot for meditation deep; surrounded by the dust of those whose souls have gone to appear before the bar of God, to be "judged of the deeds done in the body, whether they be good or whether they be evil." O! what avails the difference of circumstances in this life, when held up in contrast with the important truth, that in a few short years we must resign our breath to Him who gave it, and make our bed "with patriarchs of the infant world—with kings, the powerful of the earth—the wise, the good, fair forms, and hoary seers of ages past, all in one mighty sepulchre." Let avarice, pride, ambition, cease forever from the soul, and in all my after thoughts, be the great aim to prepare to meet the last great enemy, so that I can rejoice and be glad that my salvation is at hand; and in all my actions let my criterion be their appearance in the dying hour; and when all around is still, may my thoughts often be upon the closing scene of life. O! what an endless theme of meditation! See, lying upon a downy couch, surrounded by riches and splendor, the successful merchant whose greatest pleasures and delights were a successful speculation, or a good bargain, whose news on change, waiting in horror for the appearance of his physician, who has been summoned to the dying man, but too late, mark the demeanor of the judge who is to decide upon the conflict, witness the fallen countenance as he sees the impossibility of recovery, and feels that the mandate has gone forth to the sick man, "this night thy soul shall be required of thee;" mark the despairing look of the dying man—*now is his more convenient season*—*now he is willing to hear the tidings of salvation, but what a time for repentance upon the verge of eternity*, its awful realities bursting upon his view, in all their magnitude, and but a few short moments between him and the judgment. But let us leave the dreadful scene, and turn to the humble pallet of the departing saint, (who trusts in the pardoning blood of Him who conquered death,) who has through this transitory scene watched for the coming of his Lord, knowing that "the righteous hath hope in his death;" "I know," saith he, "that my Redeemer lives," "for me to live is Christ, to die is gain," "I know in whom I have believed, and he is able to keep that which I have committed to him unto that day;" mark the angelic look, the upturned eye, beaming with joyful hope of immortality, and hear the triumphant exclamation—"O Grave, where is thy victory; O Death, where is thy sting?" Well might one of old say, "let me die the death of the righteous, and let my last end be like his." Who can be so foolish as to prefer "the pleasures of sin for a season," to the happiness of Heaven through all eternity? *eternity!* how vast! how shrinks the finite mind of man from the contemplation of its immensity: when the greatest possible calculations of time are made, they are nothing to eternity. Let the smallest particle of substance pass out of existence in ten thousand years, and this annihilating process continue till this earth, the solar system, and all the infinitude of suns and systems which constitute the universe, be dissolved, even then, that time is time, and when looked back upon by the happy inhabitants of heaven, will bear no more proportion to eternity than a moment to that time! *never, never ending*.

How few who have a resting place in this vast congregation have I ever seen, and what small proportion have I known, but those few, how dear, how hard the parting with those now hid from my eyes till we shall meet again around the throne of the Eternal God. O! what a meeting it will be; when the graves shall be opened, and they that slept shall arise, and the sea shall give up its dead. Tremendous moment! big with the doom of countless thousands—what will all the titles, fame, and joys of earth, then avail their poor deluded votaries, what pleasure will they give the trembling soul—conscious of its doom, its fate forever sealed, condemned of God, shut out from heaven and bound fast in chains of darkness where "the worm dieth not and the fire is not quenched," forever!

But in what light will the sorrows and sufferings of this momentary warfare here on earth, appear to the redeemed out of every nation and tongue, that multitude which no man can number, when they shall hear the lamb of God in soft and gentle accents say "come ye blessed of my father inherit the kingdom prepared for you from the foundation of the world." How inadequate are words to express the feelings of that moment, in its contemplation, the mind is lost, carried beyond this transitory scene. I would fain depart and be with Him who died that we might live: O! how it becomes us to,

"So live that when they summons come to join The innumerable caravan, that moves To the pale realms of shade, where each shall take His chamber in the silent halls of death, Thou go not like the quarry slave at night Scourged to his dungeon; but, sustained and soothed By an unfaltering trust,"

In him who said "I am the resurrection and the life," who burst the bonds of death, and rose triumphantly to the right hand of his Father, and our Father, to his God, and our God, where he now sitteth to make intercession for us: may this be our happy lot. But, my unconverted reader, remember that you have not a moment to lose, that you are no-where in God's Holy Word promised to-morrow, but it urges the importance

of immediate repentance, "to-day if ye will hear his voice," "now is the accepted time, and now is the day of salvation." O! my unconverted reader, have you no departed friend you trust in heaven, whom you wish to meet again? do you not wish to spend the coming eternity in bliss and happiness beyond the power of the mind of man to conceive? O! then repent and "turn to the Lord with full purpose of heart and he will have mercy upon you." God grant that this may be your lot, and that we may meet together around the throne of the judge of all the earth, and enter together the joys of heaven, to go no more out forever, is the prayer of your sincere friend, E.—n.

or a child—a brother or sister—a wife or husband—lies before us on a dying bed. He reaches his hand for ours, and casts his eyes upon us; we understand that he is going to give us his last word. We approach and yield the pledge; and with it we give up our whole souls; we are not our own—all that he says we hear; not a word do we ever forget.

There is a mysterious, divinely constituted power, connecting this world and the future. We believe, we feel, that though divided now, we shall meet again. We say adieu—farewell—but not as those who have no hope. It is parting for a season.

The counsel given by a dying friend, is counsel uttered on the margin, and in the light of two worlds, chastened and corrected by a consideration of the past, and duly charged with solemnity by the aspects of the future. It falls upon our ear in tones and with an authority like a revelation from heaven—it seems the voice of God.

Such, we may imagine, was the counsel of the dying Addison to the young Lord Warwick, when, standing by his bedside, he (Warwick), desired, with great tenderness, to hear his last injunction, Addison told him: *I have sent for you, that you may see how a Christian can die—Religious Souvenir, 1837.*

On entering Oxford from London, one of the stateliest and most satisfactory architectural objects that meet the eye is Magdalen tower; and, notwithstanding there are many other beautiful, and some magnificent designs of the same class in that famous city, pertaining to the university, still the eye reverts with pleasure, and lingers with delight on that more perfect, most finished, and proud thing of Magdalen, which always seems just as it should be. There are shaded promenades and enchanting gardens at Oxford; but there is one in connection with Magdalen, winding along a pearly stream, overhung with sweet shades, not so beautiful in itself as it is inviting, by reason of its consecrated name—it is "Addison's Walk."

Magdalen tower is good to behold and to think of; Magdalen chapel, especially, as recently renovated, and with its unrivalled painting of Christ bearing his cross, is not to be forgotten by those who have been admitted there; but "Addison's Walk," unpicturesque though it may be, compared with others, is yet hallowed by a name; and, in remembrance of the foot-prints which he himself was once accustomed to leave behind him, as he strolled along, with book in hand, or meditating his classic strains, Magdalen college may well be proud of the name of Addison. To believe that goodness was allied to Addison's greatness, is far more delightful as a subject of contemplation; to be permitted to cherish the impression, that his virtue was that of a Christian, exalts him still higher, and crowns him with the only unfading glory. We are not uninterested in his story; as the son of a clergyman, we choose to believe that he was the child of prayer. He was indeed an ambitious youth—an aspiring man; he attained eminence—eminence in letters and in state; he contracted a high matrimonial connection, which, it is supposed, was not to him most comfortable; it was perhaps, a thorn and a school for patience and resignation; his thoughts were evidently much on the world; but the anecdote at the head of these remarks, and the scene of his death-bed, would seem to intimate, that in his hand, and took him, and kissed him. And on this manner did Absalom to all Israel that came to the king for judgment. So Absalom stole the hearts of the men of Israel. (2 Sam. xv.) And the preachers in this way steal the hearts of the people.

REMARKS. The one point and purpose of the "preacher" was to generate contempt in the minds of his hearers towards a certain class of ministers, i. e. all such as preach agreeably to the commission of Christ, viz: "Go ye into all the world and preach the gospel to every creature,"—he that believeth shall be saved, but he that believeth not shall be damned." Instead of showing to the people that the unbelieving and the hypocrites shall be condemned, he arraigns and condemns those who discharge their duty in this solemn work. The sin, for which he condemns them, is that they steal away the hearts of the people from God as did Absalom from the king. Now look at the pretended parallel. Absalom goes out without the king's orders, and as a traitor against the king, to win by flattery and guile the hearts of the people from the king to himself. The preacher, whom this preacher condemns, goes out under the express commission of his sovereign to declare the will of that sovereign, viz. that the sinner repent, return and live. He urges the necessity of repentance, not on the ground that God is a hard master, but that the sinner is destroying himself by his rebellion against the kindest of rightful sovereigns, whose laws are all holy, just and good. He manifests a desire, indeed, that, as an instrument of that merciful sovereign, he may save souls from death by turning them from the error of their way; but it is so far from the fact that, in so doing "he preaches himself," he is doing no more than to "speak the truth in love," instead of speaking error in hatred of God's friends, under the semblance of being much kinder than another class of preachers and speaking more truth than they.

Moreover, it is God's own merciful plan of saving sinners, which he attempts to exhibit and commend to his hearers, while he uses terror as one motive to repentance—terror not springing from human power, but "the terrors of the Lord." By exhibiting these and showing how fearful a thing it is to fall into the hands of the living God, he hopes

to awaken his hearers to a due concern for their best interests, and to induce them to fly from wrath which abides on the impenitent, to that salvation which is promised and secured to the penitent.

He assures his hearers that salvation is as certain to the penitent, as destruction to the impenitent. Now, dares any man assure the impenitent that they, remaining thus, are as certain of salvation as though they should return by repentance to God? If so, we only ask for the scripture authority for so doing. Where is the passage like this,—Say ye to the righteous it is well with him, and say the same thing to the wicked?

CHRISTIANITY A REVOLUTIONARY RELIGION.

The character of the Burmese is undoubtedly very much affected by the nature of their government. They are represented to be indolent, inhospitable, deceitful and crafty. A people oppressed by despotic rulers, and harassed with vexatious taxes, have no motive to steady industry, the fruits of which may be wrested from them by the government, or by subordinate civil agents. The distrust which is engendered, and the fears that such a system awakens, prevent hospitality, and make the people cold hearted, unfeeling, and suspicious. The rapacity of the rulers occasions efforts to conceal property, and produces cunning, falsehood, and perjury. Enterprise and genius are checked, because the individual can hope for no personal advantage from his exertions. Under a better government—such as would be produced by the influence of Christianity—the character of the Burmese would, without doubt, become highly respectable. They possess acute minds, and lively imaginations. They are not fierce nor revengeful. Their domestic relations are generally maintained with affection and fidelity. There is no cast; and social intercourse has no other restraints than those which spring from the nature of their religion and government.

Memor. of Mrs. Judson, page 111.

These views, which to us seem philosophically correct, ill accord with the notion now so zealously and even religiously urged by some, that religion and religious men have nothing to do with the affairs of "government." We do, indeed, lament the fact that religion has so little influence in political matters among us. It is this appalling fact which makes us tremble for our country and prompts us to make some humble effort to reflect the light of divine truth on the political duties of christians.

Dei et patriæ amor, should be one motto of every citizen. The love of God ought to awaken and control our love of country. Then, in political as in all other acts, the inquiry, "what saith the scripture?" will preface every movement. In so far as our present Constitutions and Laws are constructed on the principles of Christianity, let them be sustained by showing this agreement and by enforcing, on the authority of God, and by sound argument, the duty of doing "whatsoever we do" at the ballot-box, in the halls of legislation, and in courts of justice, to His glory.

Let not the christian deceive himself or be deceived by others with the *Atheistic* notion that God and the Bible are not to be consulted in politics. We speak not of what is called, and very properly too, "party politics," for christians ought to act on higher, holier, worthier principles, than go to make up a party. We speak of the personal duty of every citizen touching the part he is to act as a member of the Republic—a friend to his country and to his race.

BURMAN PILGRIMS.

In the afternoon, I came upon a party of Slovans, 25 or 30, male and female. They had built up their fires, and were cooking rice upon the shore. They were elderly people, had one large boat, and in it were provisions and various articles which make up what this people call COMFORTABLE. They were all dressed in coarse, dark blue cotton, and each one, whether at work or not, kept smoking from a pipe that had a stem three or four feet long. I let my boat go on, and remained half an hour in conversation with them, as most of them spoke Burman very well. They had come from a province about 250 miles north-east of this, and were on a pilgrimage to places of reputed merit in various parts of the empire. I inquired, "Why do you take so long a journey with age, though he was active and spoke with energy, replied—"Our years are many, and we are going to visit all the most distinguished gods in the kingdom, that we may get peace and merit before death." "Have you failed of obtaining peace, by worshipping the gods in your own country?" I inquired. "Yes; and we have heard there are gods in Amarapura, Ava and Pagan, and that under them are relics of Gaudama, which possess indescribable power. To visit those places, and make offerings and prayers is meritorious." As he uttered these words, he laid down his pipe, looked me full in the face, and said, gravely and anxiously, "What do you think—is this true?" "No; it is all wrong. The gods you are going to see are made of bricks and lime. Your offerings they cannot see; your prayers they cannot hear. The true God who made heaven and earth; made you and me; gave us power to speak and think; gives us the three seasons—the warm, the cold, and the rainy; the eternal God, whose presence, power, and goodness are everywhere—that God is here, and hears all we say. He sees you and me, though with our bodily eyes we cannot see him. He is holy, free from sin, never sick, never sees old age, and never dies. He is God, the true God, and beside him there is no God." Wonderful language!—"Extraordinary words," replied half a dozen, with one breath—and then urged to a dozen, with one company of sober, venerable old men and women, entirely ignorant of the Being who made them, yet distinctly conscious of their accountability, is a scene deeply affecting.—Mr. KINCAID.

EXTRACT FROM MR. KINCAID'S JOURNAL.

Mr. Kincaid, if we remember right, went from the State of Virginia, as a missionary to Burmah. We have not observed the fact, if he has ever sounded a note of remonstrance, or raised a complaint against the slavery of Virginia; and it is not uncommon to hear supporters of the Burman mission declaim against all interference of religious men with the affairs of government. "Submit," say they, "to the powers that be, Christ and his apostles never said any thing against the oppressive slavery which existed around them." But Mr. Kincaid somewhere finds authority for exposing the oppression of the Burmese, and the American Baptist Board publish his animadversions to the world. This is right, we admit, but we only wish, that both the missionary and the Board would preserve a dignified consistency. In the August number, 1834, of the same Magazine, assurance is given that nothing more shall appear in its columns on the subject of slavery. See the end of that number. Instead of thinking it wrong or out of place to publish what Mr. Kincaid has written, we are happy to read in the Magazine so bold an exposure of the sin of oppression; and the following statement of the evil fruits or influences of oppression on the oppressed, and also on the oppressor. We hope, as it goes out through the Magazine to the South, it will awaken serious attention to a similar, though still worse state of things in our own country. If it is said that here only colored people suffer, let it be known that the Burmese are colored people. And then, "there will be no shuffling" like this, when we shall come to give account to God of our passing by in his other side, leaving the black man in his misery and degradation.

Let us, dear brethren of the Board of Foreign Missions, and all others, see to it that our hearts and hands are clean in this awfully solemn concern.

The sun had just gone down when we came before Tagaung. While supper, or rather dinner, was preparing, I took one man, and went through two streets. On my way back, set down in a verandah, while an elderly man and two females were employed in some domestic concerns, and soon entered into conversation with them. There were many indications that this town had known better days; that it had formerly been more populous and flourishing; and I inquired if this were not so. They replied, that, within a year, one third of the population had removed. "And what was the cause of this?" I asked. "Oppression. The present governor is so rapacious, that those who could, have got together a few things in a boat, and fled off in the night." "Are they unable to go off openly, and seek a residence where they choose?" I inquired. "Yes; they would be seized, and their children sold to pay the tax. Often the whole family is sold." "If the local authorities are unjust and oppressive, why do you not appeal to the king's court in Ava, and have the officers either removed or punished?" "Sometimes it is done, but it seldom does any good, for a new officer is likely to be just as bad, or worse than the old. The best way is to run off, and get into another district." Misrule and oppression are universal in Burmah, and this is the principal cause of the shifting character of the population—like the sands of the desert, rolled and driven by restless winds. Oppression is so stern and unyielding, that there is no incentive to industry, beyond what the most urgent claims of nature demand. Should any family rise so far above the common mass, as to have a house a little comfortable and neat, it would be the signal for every underling of office to watch for its destruction; and the only means of safety is, to pay handsomely into the hands of a superior officer, and secure his protection. People will necessarily become indolent, when industry is the certain road to oppression; and when indolence ceases to be a crime, there is an end to all virtuous and honorable principles. Veracity is almost wholly unknown, and falsehood mingles with all the relations of life; and this is carried so far, that false testimony is given and confirmed with such calmness, and such an appearance of honesty, as to disarm all suspicion. In the mind of a Burman, honesty and virtue are associated with dullness; cunning and deceit, with intellectual strength. Fraud, or a concealed course of management, is supposed to be associated with every transaction of life. Transparency of language and character is so entirely unknown, and so unexpected, that a Burman stranger is confounded by it, and suspecting some treachery, too deeply concealed for his comprehension, walks off refusing to have any dealings with you.

Query. To whom is the remark of Mr. K. peculiarly applicable, that "when indolence ceases to be a crime, there is an end to all virtuous and honorable principles?" To the slave or the slave-holder? Does not every one know that, where American Slavery exists, not only has indolence ceased to be a crime, but labor or industry is esteemed disreputable? And suppose the often reiterated allegation is sustained by facts, that the slaves are "thievish," and inclined to indolence. What makes them so but oppression? Who labors cheerfully and energetically without hope of reward, and who that is himself every day wronged out of his earnings for his whole life, can resist the temptation, in his turn to practice reprisal on his oppressor? He, surely, must be a prodigy, who is not made vicious by slavery. Solomon says that oppression maketh the wise man mad; the poor ignorant slave is then liable to be made worse than mad.

Verily it is the just, the kind voice of the common Father of all classes of men—"Let the oppressed go free—break every yoke." If oppression is sinful and disgraceful in the heathen in Burmah, how much more so among enlightened christians!

KENTUCKY. A ministering brother who has been laboring in Ohio County, in this State, gives most cheering news respecting the progress of the cause in that portion of the Lord's vineyard. In a little more than two months he has had the pleasure of baptizing one hundred and fifty-six persons; and forty-six more have been received by the churches, who are waiting an opportunity to follow Christ into the baptismal grave. The good work is still going on. In some places almost the whole population, all ages, sexes, and conditions have bowed to Christ, professing his holy religion.—*Eastern Bap.*

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Let us, dear brethren of the Board of Foreign Missions, and all others, see to it that our hearts and hands are clean in this awfully solemn concern.

The sun had just gone down when we came before Tagaung. While supper, or rather dinner, was preparing, I took one man, and went through two streets. On my way back, set down in a verandah, while an elderly man and two females were employed in some domestic concerns, and soon entered into conversation with them. There were many indications that this town had known better days; that it had formerly been more populous and flourishing; and I inquired if this were not so. They replied, that, within a year, one third of the population had removed. "And what was the cause of this?" I asked. "Oppression. The present governor is so rapacious, that those who could, have got together a few things in a boat, and fled off in the night." "Are they unable to go off openly, and seek a residence where they choose?" I inquired. "Yes; they would be seized, and their children sold to pay the tax. Often the whole family is sold." "If the local authorities are unjust and oppressive, why do you not appeal to the king's court in Ava, and have the officers either removed or punished?" "Sometimes it is done, but it seldom does any good, for a new officer is likely to be just as bad, or worse than the old. The best way is to run off, and get into another district." Misrule and oppression are universal in Burmah, and this is the principal cause of the shifting character of the population—like the sands of the desert, rolled and driven by restless winds. Oppression is so stern and unyielding, that there is no incentive to industry, beyond what the most urgent claims of nature demand. Should any family rise so far above the common mass, as to have a house a little comfortable and neat, it would be the signal for every underling of office to watch for its destruction; and the only means of safety is, to pay handsomely into the hands of a superior officer, and secure his protection. People will necessarily become indolent, when industry is the certain road to oppression; and when indolence ceases to be a crime, there is an end to all virtuous and honorable principles. Veracity is almost wholly unknown, and falsehood mingles with all the relations of life; and this is carried so far, that false testimony is given and confirmed with such calmness, and such an appearance of honesty, as to disarm all suspicion. In the mind of a Burman, honesty and virtue are associated with dullness; cunning and deceit, with intellectual strength. Fraud, or a concealed course of management, is supposed to be associated with every transaction of life. Transparency of language and character is so entirely unknown, and so unexpected, that a Burman stranger is confounded by it, and suspecting some treachery, too deeply concealed for his comprehension, walks off refusing to have any dealings with you.

Query. To whom is the remark of Mr. K. peculiarly applicable, that "when indolence ceases to be a crime, there is an end to all virtuous and honorable principles?" To the slave or the slave-holder? Does not every one know that, where American Slavery exists, not only has indolence ceased to be a crime, but labor or industry is esteemed disreputable? And suppose the often reiterated allegation is sustained by facts, that the slaves are "thievish," and inclined to indolence. What makes them so but oppression? Who labors cheerfully and energetically without hope of reward, and who that is himself every day wronged out of his earnings for his whole life, can resist the temptation, in his turn to practice reprisal on his oppressor? He, surely, must be a prodigy, who is not made vicious by slavery. Solomon says that oppression maketh the wise man mad; the poor ignorant slave is then liable to be made worse than mad.

Verily it is the just, the kind voice of the common Father of all classes of men—"Let the oppressed go free—break every yoke." If oppression is sinful and disgraceful in the heathen in Burmah, how much more so among enlightened christians!

KENTUCKY. A ministering brother who has been laboring in Ohio County, in this State, gives most cheering news respecting the progress of the cause in that portion of the Lord's vineyard. In a little more than two months he has had the pleasure of baptizing one hundred and fifty-six persons; and forty-six more have been received by the churches, who are waiting an opportunity to follow Christ into the baptismal grave. The good work is still going on. In some places almost the whole population, all ages, sexes, and conditions have bowed to Christ, professing his holy religion.—*Eastern Bap.*

REV. GEORGE ALLEN'S SPEECH.

before the Convention of Ministers of Worcester County Mass. Jan. 7, 1838.

Although the Speech of Mr. Allen is not recent, it is no less worthily claims our notice. It is such a speech as continues its sound long after the lips of him, who uttered it, have become motionless, even in the sad stillness of death. Its author lives, and it is our prayer that he may live long, in like manner to hold the true mirror up to nature on each kindred subject. But, when he shall have finished his labors and fallen asleep, this speech will be read with more interest than it is now; for it is one of those standard speeches which other generations will preserve among the relics and monuments of past greatness and moral excellence.

We had the pleasure to hear it delivered, but this fact only enhances our gratification in perusing it. The *Clergy* of this age will owe him much for affording such a proof that they are not all recreant to the cause of Human Rights and Human duties. As MARTIN LUTHER retrieved the character of the clergy of his age, even by the very fact that he exposed their corruptions, so will the church and our country stand the debtors of Mr. Allen, till they shall have imbibed the same sentiments and out-gone their eloquent promulgator in their zeal to diffuse them.

Every man should possess himself of a copy of this speech at an early day. We give at present, only the following brief extract.

"When, in obedience to the command of their risen Lord, the apostles of Christ went forth and preached everywhere the gospel of the kingdom which is not of this world, in the face of persecution, they wrought against 'domestic institutions' pre- vailed with subtle care into the very frame-work of civil government, and guarded with all the jealousy of despotic and vindictive power. Even in fierce and tumultuous Athens, where idolatry was rife almost beyond belief, where it had, from the beginning, been the state's great care, Paul asserted and proved the being and attributes of God who made the world and all things therein, and of one blood all nations of men. He disputed in the market-place daily with them that met with him, and called to repentance the idle and excitable multitude congregated on Mars' hill, and the magistrate himself in whose presence he stood there arraigned as a seditious and false god.

What were the battles which, in the sixteenth century, Luther waged in Germany, in behalf of all men and for all time, but battles against political power in its true name, and the same power cloaked under the disguise of spiritual domination. When the triple crown of Leo X, and the imperial diadem of Charles V, were leagued against the reformation of institutions long wedded to the state; when the political interests both of Rome and the empire were thwarted by the principles of the Reformation; when those high powers were bent with their united strength to force that obstacle out of the path of their political career; when, for this purpose, the edict of the emperor, framed by the confederate princes of Germany, was sent forth with the thunder of the Vatican against the devoted life of the reformer, did he accommodate his embassy to the wants or the threats of political power? Did he fling up his commission and slink back from the lowering storm into the cell of his deserted cloister? Had he bowed to the theory that morals must submit to politics, the glorious light that broke forth on Germany and on other parts of Europe, and which has shed its beams so widely and benignly on this land, had been quenched as it rose out of the thick darkness, and the world had been palled in a deeper and more settled night than that which had so long and gloomily hung over it."

ECCLESIASTICAL GAG-LAW.

The *N. Y. Journal of Commerce* contains a hint to which Baptists may do well to take early heed. After stating that certain Methodist Conferences had succeeded in carrying some part of their Anti-Slavery members to silence, and so producing "a pacification," the Journal says, "So much for the Methodists. As for the Baptists, they have never mingled in the strife to any extent (though there are individual exceptions,) and, therefore, have no occasion to adopt plans of pacification. The *first* has had its greatest run among Congregationalists, Northern Presbyterians, Quakers, Universalists, and Unitarians. Among the Congregationalists, there have been recent indications similar to those above mentioned among Methodists." Year. Com. July 11, 1838. So, brethren, if "occasion" should call for it, i. e. if we should "mingle in the strife," to a somewhat greater extent, "plans of pacification" may become "necessary." So thinks the *Journal of Commerce*—what think you?

Why are we, Baptists, accused, for so we consider it, accused of not having "entered into the strife" against slavery? We answer, for the information of the *Journal of Commerce* and all other advocates of slavery, that it is not because as great a proportion of Baptists are not Abolitionists as of other denominations, but because the Baptists have till recently had no channels opened through which they were at liberty to make their sentiments known to the community. We shall not be in a hurry. But Baptists have not forgotten how their fathers "entered into the strife" for liberty a hundred and fifty years ago. We have not yet entirely forgotten that it was, by entering into that strife, they have since had erected over their graves, by others, a monument inscribed—

THE FATHERS OF AMERICAN FREEDOM.

FOURTH OF JULY.

Our second number, following so soon after this great national anniversary, affords to us the opportunity of presenting our readers an unusual amount of Temperance matter.

For the letters of President Humphrey, and L. M. Sargent, Esq., not before published, we are indebted to the politeness of Hon. Judge Barton, the President of the day, at the celebration in this town.

MAINE THEOLOGICAL SEMINARY.

We perceive that our Baptist brethren in Maine are discussing the question with some zeal, though in a good spirit. Where shall our Theological Seminary be located? It is a matter with which we may not interfere, but we will venture to say—Let its site be high and pleasant, and healthful, where there is enough of good land for 100 students to cultivate, that physical and intellectual labor may shake hands—all their hands as well as heads—every day. Then, we may hope, the "golden age" of ministerial vigor, usefulness, and longevity, united, may begin to return. We wish our brethren in Maine, great success in this good enterprise.

W. I. EMANCIPATION.

All is going well in the West Indies. BARBADOS and JAMAICA have followed the example of Antigua, and have adopted the *strange, fanatical, dangerous, ruinous, throat-cutting, slave-slaving, master-ruining, Union-dividing, liberty-subverting, world-overturning, doctrine of Immediate, Entire, Unqualified, EMANCIPATION of their Apprentices.* May we not expect to hear that "the bloody scenes of St. Domingo" have been re-enacted there? Why should wise men run such hazards for such a trifle as slavery, which slaves so love that "they would not take their liberty if they might have it for nothing"? They are said to have been very "comfortable," "had good masters to provide for them in health and in sickness," and enjoyed themselves so that "they were sometimes heard to sing."

And now, what if AMERICA should become equally rash, and emancipate all her slaves—can any humane heart endure the thought? No slavery in America! Alas! how gloomy the prospect! "The corner stone" gone! "The hard-working scenes of Antigua acted over, and our peace and prosperity—but we will not too much alarm our fellow citizens. Let them read the fifty-eighth chapter of Isaiah.

TWO SPECIMENS

Of things done and doing in the Capitol of the United States. The recent date of the following advertisements has attracted our notice, and we copy them for those of our readers who seldom see such things.

From the Washington Globe.

\$500 REWARD

Run away from the subscriber on Saturday night, the 21 of June last, two negro men named REUBEN and NOAH. Reuben is about 22 years old, a bright mulatto, [i. e. at least 3-4 white], about 5 feet, 9 or 10 inches high; has a scar on his upper lip, rather delicate about the hips, stout-made about the shoulders, and walks very pert. Noah is about 6 feet high, 25 years old, a dark copper color, [i. e. perhaps 1-3 white], long face, and very wide mouth, and has a very curly look; his hands and fingers are very long, his feet are over the common size, at least 13 inches long. I will give the above reward, if secured in jail so that I can get them again, or delivered to me, near Middleburg, Loudon Co., Virginia.

July 9. JAMES C. CLARK.

CASH FOR NEGROES

I wish to purchase a number of servants, for which I will pay in cash the highest prices the southern market will justify. Apply at my place on 7th Street, (south of the Canal.) Communications through the Post Office will be promptly attended to.

June 20. WM. H. WILLIAMS.

For the Christian Reflector.

LIGHTNING RODS.

During the tremendous thunder storm which passed over this village on the evening of the 10th, the utility of Lightning Conductors seems to have been tested upon the dwelling house of Messrs. H. B. Claflin & Co., situated on Main Street, nearly opposite the Post Office. The Conductors on this house were recently put up by Mr. T. H. Rice of this town, upon the most approved modern plan, and to all human probability, saved the house from being shattered to atoms, and its inmates from sudden death. The fluid appears to have followed one of the principal conductors on the chimney at first, and then separated, one portion passing to the ground on the conductor at the southwest corner of the house, and the other, which was apparently by far the larger portion, passing down the conductor at the south-east corner. This is evident from the perforations made in the earth at these places. There were but two persons in the house at the time, who received no other injury than being almost stupefied by affright from the violence of the shock. A similar effect was produced upon a person standing at the door of the Post Office. Two persons standing before the tavern opposite the house struck, were nearly knocked down by it. Also, a gentleman, standing at his door, at the head of Pearl Street, was nearly prostrated at the same time.

A tree on Pleasant Street was struck, during the same shower, in such a manner as to prove incontestably, that electricity does pass from the ground to the clouds, as well as from the clouds to the earth, and from cloud to cloud horizontally. Any one inclined to be skeptical on this point, would do well to visit the tree and witness its effects. The bark and splinters are shivered upwards, showing conclusively, it would

seem, that the bolt must have passed upwards, for had it passed downwards, it would, of course, have been shivered in the opposite direction. A tree, near Mr. Salisbury's factory, was also struck during the same shower. A barn in the western part of the town, belonging to W. W. Patch, upon which Mr. Rice had recently placed some lightning rods, received a bolt, which was conveyed harmlessly to the ground. It would seem that all owners of buildings, who believe in the inseparable connexion of ends and means, would not hesitate, particularly at this season of the year, to guard their property and protect their lives against this subtle fluid, when it can be done at the moderate expense for which Mr. Rice erects the conductors.

A CRITIC.

For the Christian Reflector.

HOW TO APPEAR MODEST.

Never seem to have any opinion of your own. Do not appear decided on any thing. Never rebuke a time-serving spirit, but busy yourself with apologies for those who manifest it, and with apparent gentleness and "smooth words" calumniate any man who presumes on pointing out this sin, though it become so common as to be fashionable. Never appear in the minority, for to be one member of a minority is proof of pride and an overbearing spirit. Whenever a strict adherence to the right threatens to involve a sacrifice of life—of reputation—of money or even ease, then is the time to exhibit yourself as a very modest man by surrendering your opinions and all your attachments—this will be a noble surrender and in your modesty you may take the rank of a slave. Never presume to express your opinion, however well founded, if it is, in any degree, unfavorable to a man in any office of state or church, for that would expose you to the imputation, from the friends and parasites of the bad man in office, of being immodest, and your pity may be doubted by such men. Never tell a truth unfavorable to a D. D. lest some particular admirer of the man, or at least of his title, accuse you of extreme arrogance, and, perhaps, quote against you the saying of the apostle that Michael, the Archangel, would not even rebuke the devil, but said to him—"The Lord rebuke thee." To show yourself superlatively modest, do not even go so far as Michael did, but say to the erroneous and even vicious man, if he be of high standing and more than usually popular—"The Lord bless thee" for thy truth and virtues.

When any of your brethren actively espouse any unpopular cause of philanthropy, be too modest to go and do likewise, lest you be thought too proud to remain on the popular side. You may be accused of sitting yourself up as a candidate for a crown of martyrdom. A single step lower, and you may account yourself so modest as safely to be proud of your modesty. Ridicule and hold up to contempt a rebuking spirit, especially against those who manifest this spirit against universally acknowledged sins and errors. When you learn that a brother, who had from a sense of duty, espoused an unpopular cause, has, by bitter persecutions, at length humbled himself at the feet of his persecutors, then say that you are glad that he has been reclaimed from his error. Learn to bear with all meekness and gentleness all attacks on truth and virtue, and all insults which you may see heaped on the cross of Christ. Then, whose fault will it be, if you are not both modest and happy?

ARROGANCE.

DEATH OF ANDREW FULLER.

As his end drew near, he complained of great depression and sinking, saying he must die. A friend replied, "I know of no person, Sir, who is in a more happy situation than yourself; a good man on the verge of a blessed immortality." Mr. Fuller humbly acquiesced, and hoped it was so. He afterwards lifted up his hands, and exclaimed, "I am a great sinner, and if I am saved, it must be by great and sovereign grace—by great and sovereign grace!"

His mind continued full of hope; and, though he felt nothing approaching to rapture, yet the closing scene was such as strikingly displayed the triumph of faith. Drooping now and then a few words, he was heard to say, that he had nothing to do but to die—and again repeated, "I know in whom I have believed." At another time he expressed himself in his own energetic manner, saying, "My hope is such that I am not afraid to plunge into eternity."

The general vigor of his constitution providing a resistance to the violence of disease, rendered his sufferings peculiarly severe; and towards the last the conflict assumed a most formidable aspect. Placing his hand on the diseased part, the sufferer exclaimed, "Oh, this deeply wound." At another time, "All misery centers here." Being asked whether he meant bodily misery, he replied, "Oh yes; I can think nothing else." His bilious sickness becoming almost incessant, allowed but few opportunities of conversing with his friends; and of course, little could be known of his dying experience. The following detached sentences which dropped at different intervals, indicate the general state of his mind during his sickness.

"I feel satisfaction that my times are in the Lord's hands. I have been meaning the Lord, that whether I live, it may be to him, or whether I die it may be to him. Flesh and heart fail; but God is the strength of my heart and my portion forever. Into thy hands I commit my spirit, my family, and my charge. I have done a little for God; but all that I have done needs forgiveness. I trust in sovereign grace and mercy alone. God is my supporter and my hope. I would say not my will, but thine be done. God is my soul's eternal rock, the strength of every saint. I am a poor sinner, and my only hope is in the Saviour of sinners."

He repeated more than once, "My breath is corrupt—my days are extinct." Frequently during his affliction, he said, "My mind is calm; no raptures—no despondency." At other times, he said, "I am not despondent. My God, my Saviour, my Refuge, to thee I commit my spirit. Take me to thyself—Bless those I leave behind." On the morning of his departure, aware of its being the Sabbath, he said to an attendant, just loud enough to be heard, "I wish I had strength to worship with you." He added, "My eyes are dim;" and he appeared to be nearly blind. From eleven till about half past eleven o'clock, sitting up in bed, he was observed to be engaged in prayer. Only two words were distinctly audible—"Help me." At the close of the prayer, he struggled—fell back—sighed three times—and in 5 minutes expired. His eyes were fixed upon his hands clasped in death, as in the attitude of prayer. Thus the summons came to him to his rest May 7, 1835, in the sixty-second year of his age. The tidings spread with great rapidity throughout the town and neighborhood, and every voice mournfully re-echoed, "He is gone!"—MORRIS.

One is never so ridiculous by the qualities which he possesses, as by those which he may affect to have.

REVIVALS.

It is an occasion of sacred pleasure that God has recently visited a considerable number of the churches in this Commonwealth with the influences of his Holy Spirit. In Sterling, where the Baptist church was constituted about a year ago, Brother Geo. Waters, the present pastor has lately baptized several persons. The cause of Christ, embracing every good object, is taking deep root in that respectable town.

Brother Carpenter of Templeton writes us, June 29—"You will excuse my delay, when I tell you that we have gracious intimations of good at the present time, and my attention has been completely occupied. Two were baptized last Sabbath, and others ought to be, and I hope, will be soon. There are cases of conviction, and many, I think, are serious." &c.

We learn that, for some months, Religion has been the engrossing subject in Amherst. Fifty or more indulge hope.

Williamsburg, Hadley, Hatfield, Sunderland, and Belchertown have been refreshed, and it is reported that 1500 persons have recently been converted in the County of Hampshire. Sabbath School instruction has contributed essentially to this happy result, as appears from the Sabbath School Visitor in the following statement.

SABBATH SCHOOL REVIVALS.—From the reports received from the various Sabbath Schools, we find great encouragement to labor in this department of Christian enterprise.

Sixty-five members of the Sabbath-school in Hatfield, were hopefully converted during the first three months of the present year. Not one child or youth, out of the school, is known to have shared in this precious work of grace.

In Oxford, there was enjoyed a refreshing season during the past winter. Quite a number of the Sabbath-school, it is hoped, were born again. Several among the adult classes were among the subjects of the work; and some adults who, this year, for the first time, were persuaded to unite with the school.

One hundred and ten members of the Sabbath-school in Munson, have become interested in the extensive revival with which that town has been visited.

The revival in Ware village, during the last winter, made the school a scene of great interest. Among those who shared in this revival, were 33 scholars of the Sabbath-school. Of one class of 17, 9 became hopefully pious. Of another class of 9, 6 with their teacher became hopefully pious.

In Northwick, eleven of the oldest and most interesting lads of the school, and twelve of the older females, have been born again. There are many more in a deeply interesting state of mind.

In Northampton, forty members of the school have been converted. In North-Barnfield, sixty scholars have become pious and 35 have made a public profession. It has been stated in a former number, that 60 have been hopefully converted in the school in Williamsburg.

For several months past, there has been more or less interest and some cases of hopeful conversion in most of the Sabbath-schools in Boston; and in many other schools in all sections of the State.—S. S. Visitor, Boston.

May the Great Head of the Church soon appear in his glory, in the midst of all our churches. This, we believe he will do, when his people seek him with all the heart, putting from among them every unholy thing, and espousing every good cause. The prayer—*Lord what wilt Thou have me to do?*—should be the Christian's hourly aspiration. "The windows of heaven will be opened," when a church, as a whole and in its parts, continually pray this prayer. Will our Brethren kindly furnish us with such intelligence of what God is doing among them, as is adapted to awaken and cheer others onward in holy effort to promote the best of causes.

AFRICAN ASSOCIATION.—The only Baptist Association of colored people in the United States is in Ohio, containing five churches, forty-three (Qu. 42) ordained ministers, and two hundred members. Formed in 1837. [Baptist Record.]

THOMAS AND KIMBALL'S TOUR IN THE WEST INDIES.—This most interesting work, giving an account of the abolition of slavery, and the working of entire emancipation in Antigua, and of that miserable mockery of liberty or substitute for slavery—the Apprenticeship, in Barbados and Jamaica, we commend to those who need more light on slavery.

THE NARRATIVE OF JAMES WILLIAMS ought to be carefully and "coolly" perused by those who set a high value on "the comforts enjoyed by the slaves."

EDWARD BEECHER IN THE WEST. We are glad to learn that President Beecher of Illinois, has published a book giving a fair account of the murderous riot in Alton. We hope that this book will soon be offered for sale in this neighborhood.

THE VALUE OF A MAN.

"Oh, what is Nature's strength? the vacant eye By mind deserted bath a dread reply; The wild delicious laughter of despair, The mirth of frenzy—seek an answer THERE. Weep not sad mortal o'er desert plains, Strew'd with the wreck of grandeur, mouldering fane, Arches of triumph long with weeds o'ergrown, And regal cities—now the serpent's own;— Earth has more dreadful ruins—one lost mind Whose star is quenched, hath less for mankind Of deeper import than each prostrate dome Mingling its marble with the dust of Rome."

Our printer wishes to apologise for the delay in issuing the present number, and also for the general appearance of the sheet. Owing to the shortness of the time allowed him, it was impossible to make the necessary arrangements in the office in season. He will endeavor to do better in future.

SUMMARY OF NEWS.

MR. ADAMS'S TEXAS SPEECH. For the last three weeks or thereabouts, of the session, J. Q. Adams employed the morning hour in the House of Representatives at Washington, in his famous speech upon the Report of the Committee of Foreign Relations, on the subject of Texas.

He fairly succeeded in out-generaling all the advocates of gag-law, and contrived, in the course of this speech, to discuss the whole subject of Patton's gag resolution, the right of petition, and even the sacred subject of slavery, notwithstanding all the efforts of southern members to cut him short on points of order.

Astonished at the adroitness with which Mr. Adams evaded their contrivances to prohibit debate, and alarmed at the effect of his eloquence, they have, latterly expressed great anxiety that he should bring his speech to a close, that they might have an opportunity of answering him. Mr. Adams coolly replied, that, having succeeded in obtaining this opportunity of speaking, he intends to speak as long as he sees proper. As for the gentlemen who are so anxious to answer him, they control the action of the House on this subject. They have gagged it and they can remove the gag. For himself, he is under the necessity of improving the present opportunity.

The supporters of gag-law are thus fairly caught in their own trap. Adams has turned the tables upon them. They are gagged while he enjoys the right of speaking.

Boston Atlas.

We give place to the following article, not because we have any sympathy with a continuance in a known and acknowledged wrong for "twenty-one" years, with the resolution of doing right afterwards; but to show with what chains of avarice the slave-holder is bound to the sweet system of slavery. Mark the man's confession, "If I was not so selfish," &c.

But read, and then judge how high the thermometer of Anti-Slavery feeling has risen in the heart, which publishes this story with commendation and even applause, as some have done. Let the man act agreeably to the convictions of his conscience, or let him not act.

We publish the following extract from a letter written us by a clergyman in Kentucky, for the purpose of showing that there are slaveholders, who, when conscience is awakened, stop not to count the cost of an act of justice: "A few of my people are taking your paper, and it is doing more good, &c."

We'll said one of my elders to me the other day, "brother—my mind is a little more at rest than it was, on one subject." What about, brother? Why I have eased my conscience a little for the present, with the resolution to let all my young negroes go free and if I was not too selfish, I should let them all go, young and old. The next week he came to town, and had an article recorded in court, that all his negroes should be free at the age of twenty-five, and bound himself to prepare them for freedom, and give to each \$100 when free, to use his influence to get them to go voluntarily to Liberia; but if not, they could go where they pleased as free men. All born hereafter are to be free at twenty-one. Another said to me the other day, "Chester is getting along towards the abolitionists. They may say what they please about it, slavery is right or wrong; if it is not right, said he, (and I think it would be hard for any body to prove that it is,) it is wrong!" These views and feelings have no doubt been produced very much by the reading of your paper.—Cincinnati Journal.

A CHALLENGE REPELLED.—After the battle of Preston Pass, a witty Scotch farmer amused himself by writing a humorous ballad upon it, which so stung one of the British officers who behaved very basely on the occasion, that he sent the poet a challenge to meet him at 11—for mortal combat. The second found the farmer busy with his dining fork, to whom he delivered the challenge of the redoubtable hero. The good-humored farmer turning towards him, with his agricultural instrument in his hand, coolly said, "Gang awa' back to Mester smith, and tell him I hae nae time to go to it—'to gie' him satisfaction, but that if he likes to come here, I'll just do as he did,—I'll run awa'." It would be well if many a bullying cowardly challenge were treated in a similar manner.

TOKENS OF SINCERE RESPECT.—King Philip, the Seminole Chief, died on board the steamboat on his way to Arkansas. One hundred guns were fired over his grave." By whom?

BOAT RACING. The racing season has commenced on the Kennebec and Boston course. The Huntress is the favorite, Vanderbilt's new boat, the Augusta, having been beaten an hour. By and by will come the disengagement, (disengagement,) in which widows and orphans will be conspicuous.—EASTERN ARGUS.

The long catalogue of losses of life in the explosion of the Moselle, the Pulaski and many others, which, within a few weeks, have been shivered to splinters through carelessness and recklessness, or something worse, seems sufficient to awaken the community to their danger.

RIOT AT NEW YORK. On the 4th, a Riot broke out between the NATIVES and the IRISH, which continued four or five hours, during which windows and furniture "went by the board." The quarrel sprang up in some altercation about the booths erected around the Park. One of the benefits, undoubtedly, of Independent Rum-Drinking, which is esteemed "a precious liberty" by some.

CHOLERA AT THE NORTH.—"A report has been current in town since yesterday," says the Quebec Gazette, "that the Cholera was prevalent at St. Pierre Miquelon, near the eastern entrance of the gulf of St. Lawrence, and that 80 persons had died in a day."

YELLOW FEVER AT THE SOUTH.—The N. Orleans Courier of June 23d, reports three cases of Yellow Fever, and expresses the fear that it will prevail, if the extremely hot weather should continue much longer.

PARRICIDE. The Grand Jury for Baltimore have found a true bill against Wm. Stewart, for the murder of his father. The murderer is 22 years of age, and recently married to a pious woman, who, it is feared, will be mentally ruined by her sufferings.

A CLEVER HALL. Portland papers state that a boy, fishing on one of the wharves, fished up a bag containing \$1500 of the money taken from the Westbrook Bank—\$200 in gold and \$1300 in bills.

THE THEATRE AND RUM. Flynn, the Actor, stabbed a man named Van Zandt, with a sword cane, in New York, a few nights ago, it is thought, mortally. Hamblin was in the mess, and all the parties were drunk. Down with the Massachusetts new license law!

QUEEN VICTORIA. The coronation of St. John, N. B., roasted three oxen in the streets on the 25th ult., it being the Queen's coronation day. Illuminations took place, &c. &c.

RATHBURN ACQUITTED. From the Buffalo Commercial Advertiser, we learn that Benjamin Rathbun has been acquitted by the Jury before whom he was tried.

DEATHS FROM BEING OVERHEATED. The Evening Post of Tuesday last, says that two laborers in Brooklyn died on Saturday and Monday, from the extreme heat of the weather. On Wednesday before, a man who had fallen asleep under a tree, where, before he awoke, the sun shone upon him, at length rose up a maniac, in which state he remains.

RAIL-ROAD ACCIDENT. The cars, on their upward passage yesterday, from Boston to Worcester, were a little delayed at Framingham, in consequence of the switch not having been returned to its place after having been turned to accommodate another train. The engine and tender were thrown off the track, but no essential injury was experienced. This may seem too small a matter to be noticed, but "one ounce of prevention," &c.

PHILADELPHIA. The damages occasioned by the late great freshet, are estimated at \$400,000. The rail-road is much injured and much private property lost, besides many lives.

CANADA. Troubles yet continue to spring up on the Canadian frontier. Two thousand dollars are offered by Sir George Arthur for the arrest of one James Morreau, who is described as commander of the party who attacked the lancers at the Short Hills.

FELIX GRUNDY, a member of the Senate from Tennessee, has been appointed to the office of Attorney General of the United States, in the place of B. F. Butler, who has resigned that office.

DEATH BY LIGHTNING.—During a thunder storm a few days since, at Wilbraham, R. C. Perry of Sandwich, a member of the Wesleyan Academy, was struck by Lightning while standing under a tree near the Academy, and instantly killed.

An Astronomical Observatory, the first in this country, has just been completed at Williams College, Williamstown, Mass., principally through the instrumentality of Professor Hopkins.

TO OUR PATRONS.

As payment "in advance" is essential to the prosecution of our enterprise, and is so understood by all who received our first number, it is needless to do more than respectfully remind them of it. But, as we forward this number to some who have not subscribed for the paper, shall we allow us to say that, though we won't neither compel, nor importunately urge, any one to aid us, we should certainly be gratified, if they will IMMEDIATELY write and let us place their names on our subscription list, with the few hundreds already enrolled upon it. Shall we send the third No.?

MARRIED:

In this town, July 3, by Rev. Mr. Peabody, Mr. Hiram Smith to Miss Mary L. Read.
In Charleston, April 10, Mr. William Sibley of Spencer, to Miss Fanny Ward—April 25, Mr. Paul Sibley, Jr., of Spencer, to Miss Esther Stone.
In Spencer, June 20, Mr. Brigham Sibley to Miss Adeline Adams.

DIED:

In this town, June 26, Delfa Eliza, daughter of Spaulding Reeves, aged 2 1/2 years.—July 5, Miss Mary Smith, aged 24.—July 7, Mrs. Abigail E. Howe, aged 32.—July 8, Miss Hannah Knight, aged 39; Miss Mary Adams, only daughter of the late John Adams, aged 13.—July 6, George Clinton, son of James S. Woodworth, aged 4 years.
In Milbury, July 3, Mr. Luther Dudley, aged 55.
In Charleston, July 4, Henry, son of Mr. William Elder, formerly of this town, aged 3 years.—Printers in New York are requested, &c.
In Boylston, June 24, Mr. Gershon Eames, aged 83. A revolutionary soldier.
In Bolton, July 2, widow Azubah Whitehead, aged 77. Printers in Maine, N. Hampshire, and Ohio, are requested, &c.
In Easton, Hon. Matthew Mayhew, 82.
In Boston, on Sunday morning, of consumption, Mrs. Charles H., wife of Mr. Daniel K. Bolger, 33.

HINTS FOR THE YOUNG.

ON A SUBJECT RELATING TO THE HEALTH OF BODY AND MIND.

From the Boston Medical and Surgical Journal. Works, Jordan & Co. have republished from this Journal a small treatise of sixty pages, entitled "Hints to the young, on a subject relating to the HEALTH OF THE BODY AND MIND, with additions by the author." At the time the chapters appeared in our page, they were extensively circulated and read with deep interest by the profession. The object of collecting the whole into a compact pamphlet form, is that the melancholy facts there disclosed may reach those who could otherwise remain utterly ignorant of the various modes in which the mind is impoverished by solitary vice, and the body broken down in early life under the uncontrolled dominion of the passion. The single circumstance we'll recommend it to the master, a good reading, thinking community, had it not other merit—viz. Dr. Woodward, of the famous Hospital of Worcester, is the author.

From the Annals of Education. In consenting to the publication of this little manual, Dr. Woodward has rendered a great public service. The will to which he alludes, is for more common and destructive than generally supposed. Thousands believe, or feign to believe, that Mr. Graham and others, have either unintentionally or by design, exaggerated it. We hope the work before us will serve to convince, if it could do it—"the most skeptical, that it is high time to understand the matter as it is, and to take such measures in reference to its prevention as the nature of the case and the circumstances may admit."

From the Boston Recorder.

It is something more than fratricidal war of taste; would that it were anything short of vituperated moral feeling; that combats the efforts of philanthropic individuals to expose the physical and moral dangers of vice, which are now fit to be named, and to warn the rising generation against pollutions that cannot be indulged even to a small degree, without imminent hazard to every personal interest. This unpropitious tract is evidently the work of a master, a physician well skilled in the science of his profession; and a sincere friend to the youth of his country. It deserves and claims "an extensive circulation amongst parents, teachers and youth," that it may "prove a preventive, as well as a cure," to a wide spread and exceedingly injurious evil to the young.

Published and for sale, by the quantity or single copy, by GEO. W. LIGHT, No. 1 Cornhill, Boston; at the Reflector office, and at the Book-stores in Worcester.

BOOK AND JOB PRINTING.

HENRY J. HOWLAND, No. 5, Goddards Row, Worcester, is prepared to print, in the neatest manner, at short notice, and on the most favorable terms, Books, Sermons, Orations, Reports, Catalogues, and other Pamphlets, Circulars, Visiting Cards, Business Cards, Ship Bills, Handbills, large and small, Labels of every description, Stage Bills, Way Bills, Hat Receipts, Blanks of all kinds, such as Deeds, &c. &c. Persons wishing work done, are invited to call and look at his book of specimens.

POETRY.

HYMN.

Written for the Temperance Festival, in Worcester, July 4, 1838.

God of the Nations! King of kings!
Enthroned in love, and girt with power!
From thee all earthly empire springs,—
Thee would our heart and voice adore.

'Twas by thy strength, our Fathers' hands
Reared Freedom's Altar firm and high,
And gave, to-day, before all lands,
Its watch-fire light to 'hame the sky!

Here on that altar we would lay
Our grateful heart's best sacrifice:—
Our Country's God! thine is the Day,
To thee we bid the incense rise!

The Seer, who Baal's power o'erthrew,
Poured WATER PURE from chrysal spring
Upon the altar, till there flew
Heaven's fire to own the offering.

And thus prepared, our vows we pay;
And thus may God accept the vows;
His Friends approve; and deal dismay
And overthrow among his Foes.

With fires of love—and not of wrath—
Dry up, O Lord, the fount whence flow
Rivers of Death through every path,
Where Age or Youth or Manhood go!

God of our Freedom! in thy might
Break every tyrant's chain! set free
The self-sold slaves of Appetite,
And raise their grovelling souls to thee!

Complete the work august, divine,
And cut it short in righteousness;—
Shine, Freedom! in all dwellings shine,
And every son of Bondage bless!

OLD POETRY.

By Geo. Herbert, of Bemerton, near Salisbury, Eng.
Who died, A. D. 1334.

SUNDAY.

Oh day most clear, most bright,
The fruit of this, the next world's bud—
The endorsement of supreme delight,
Write by a friend, and with his blood;
The couch of time; care's balm and bay;
The week were dark, but for thy light:
Thy torch doth show the way.

The Sundays of man's life,
Threaded together on time's string,
Make bracelets to adorn THE WIFE*
Of the eternal glorious King.
On Sunday heaven's gate stands open;
Blessings are plentiful and rife,
More plentiful than hope.

Thou art a day of mirth,
And, where the week-days trail on ground,
Thy flight is higher as thy birth:
O let me take thee at the bound,
Leaping with thee from seven to seven,
Till that we both be hand and foot,
Fly hand in hand to heaven.

* The Church—"The Bride, the Lamb's Wife."

SLAVERY.

GEORGE WASHINGTON AN ABOLITIONIST!

We find the following in a daily paper of this city, in reference to a rumor which has gone over the city, that some of the speakers in the Hall on the day previous to its destruction, spoke of Washington as a thief and a robber! We understand that some of our city officers have been more industrious in circulating this false report, than in suppressing the mob!

"We have been informed upon the authority of two respectable gentlemen who heard the remark, that a contemptuous exclamation, or rather a very disrespectful sentiment was uttered by a speaker at the meeting on Wednesday evening at the Hall, upon the character and conduct of one who will be—as he should ever be,—dear to the hearts of Americans.—This, of course, was soon talked of, and in connexion with the indiscriminate mixing of the whites and blacks, and their reported companionship in going to and from the hall, soon had its effect, as seen in the proceedings of a deeply exasperated, though not large band of desperadoes."—*Daily Focus.*

We attended all the meetings in the hall, and can say that no "sentiment" of the kind was uttered by any speaker. The only allusion to George Washington, was by a speaker who brought forward his honored name in connexion with one of the noblest acts of his life—his will, emancipating his slaves—the dying testimony of the Father of his country against the system of slavery, and in favor of freedom. No intelligent friend of freedom will connect the venerated name of Washington with those of the advocates of slavery.

We make the following extracts from General Washington's correspondence, as published by Jared Sparks, Esq., in order to show that he was the enemy of slavery.

"I hope it will not be conceived from these observations that it is my wish to hold these unhappy people who are the subject of this letter in slavery. I can only say, that there is not a man living, who wishes more sincerely than I do, to see a plan adopted for the abolition of it; but there is only one proper and effectual mode by which it can be accomplished, and that is, by the legislative authority; and this as far as my suffrage will go, shall not be wanting."—*Letter to Robert Morris.*

"The benevolence of your heart, my dear Marquis, is so conspicuous on all occasions, that I never wonder at fresh proofs of it; but your late purchase of an estate in the colony of Cayenne, with a view of emancipating the slaves, is a generous and noble proof of your humanity. Would to God, a like spirit might diffuse itself generally into the minds of the people of this country! But I despair of seeing it. Some petitions were presented to the Assembly at its last session for the abolition of slavery; but they could scarcely obtain a hearing."—*Letter to La Fayette.*

"I never mean, unless some particular circumstances should compel me to it, to possess another slave by purchase; it being

among my first wishes to see some plan adopted by which slavery in this country may be abolished by law."—*Letter to John F. Mercer.*

"Because there are, in Pennsylvania, laws for the gradual abolition of slavery, which neither Maryland nor Virginia have at present; but which nothing is more certain than that they must have, and at a period not remote."—[Reasons for depreciation of southern lands, in a letter to Sir John Sinclair.]

When General Washington was at Cambridge, Mass., during the revolutionary war, he addressed a letter to Phillis Wheatley, a black girl, of Boston, born in Africa, and who had been a slave, commending some of her literary productions; of which the following is a copy:

"CAMBRIDGE, February 28, 1776.

"Miss Phillis—Your favor of the 26th of October did not reach my hands till the middle of December. Time enough you will say, to have given an answer ere this. Granted. But a variety of important occurrences, continually interposing to distract the mind and withdraw the attention, I hope will apologize for the delay, and plead my excuse for the seeming, but not real neglect. I thank you most sincerely for your polite notice of me, in the elegant lines you enclosed; and however undeserving I may be of such encomium and panegyric, the style and manner exhibit a striking proof of your poetical talents; in honor of which and as a tribute justly due to you, I would have published the poem, had I not been apprehensive, that while I only meant to give the world this new instance of your genius, I might have incurred the imputation of vanity. This, and nothing else, determined me not to give it place in the public prints.

"If you should ever come to Cambridge, or near headquarters, I SHALL BE HAPPY TO SEE A PERSON SO FAVORED BY THE MUSES, AND TO WHOM NATURE HAS BEEN SO LIBERAL AND BENEFICENT IN HER DISPENSATIONS. I am, with great respect, your obedient humble servant,

Geo. Washington."

Observe the manner in which the "Father of his Country" treated a black girl—inviting her to visit him, and addressing her precisely as if she had been of his own complexion. For less than this the abolitionists of Pennsylvania have been mobbed and their property destroyed. Honored be the memory of Washington—and shame on those, who, while zealous for his glory, deny his principles!

The following is an extract from his will, July 9, 1799:

"Upon the decease of my wife, it is my will and desire that all my slaves, which I hold in my own right, shall receive their freedom. To emancipate them during her life, would, though earnestly wished, be attended with such insuperable difficulties, on account of their intermixture by marriage with the dower negroes, as to create the most fearful sensation, if not disagreeable consequences from the latter, while both descriptions are in the occupancy of the same proprietor; it not being in my power, under the tenure by which the dower negroes are held, to manumit them."—*Penn. Freeman.*

WHAT IS THE BUSINESS OF THE CHURCH?

Is it to stand an idle spectator of all the abominations that are practised in our land? Is it to see the kingdom of Satan gaining strength—gathering round it the wealth and influence of the great, and be indifferent?—Is it to see intemperance sweep over our land like a deluge carrying multitudes of our race into the vortex of woe? Is it to see the scourge of war with all its attendant evils peopling our almshouses, hoisting the floodgates of licentiousness, filling our land with the cries of the widow and the fatherless, and carrying moral death into every department of church and state? Is it to see one portion of the family of man making merchandise of the others—depriving them of the charter of salvation? Is it to see husband and wife separated, and the tenderest ties of our nature sundered, to satisfy avarice, pride, and every unholy affection of the heart? In fine, is it to witness a system that engenders all the feelings and practices of the infernal pit, and to see this taking deep root and spreading its branches, threatening to overshadow our whole land? I ask again, is the church to witness all these things and remain silent and unmoved? Shall not the voice of warning, of remonstrance, of exhortation, of rebuke be heard?

I ask these questions because some of our spiritual guides tell us the church has nothing to do with them; that is not the place for them; that they shall take no part in any exciting subject, they are determined to know nothing but Christ and him crucified; and still they make the apostle Paul their great exemplar. I would ask if the apostle understood what the preaching of Christ was, and why he continued to preach when his doctrines were so repugnant to a great majority of the Jewish church? and why he was so zealous in preaching at Ephesus against the worship of Diana, when he saw it was so exciting? or have the doctrines of the Cross changed since the days of the apostles? or do circumstances alter cases? Finally, what are we to understand by the preaching of the cross of Christ in the modern sense? I had supposed the church to be a kind of pioneer to prepare the way for the second coming of Christ: to remove slavery, war, intemperance, licentiousness, and all the abominations that stand in the way. But some of our modern divines tell us the church has nothing to do with them: that her voice must not be heard in rebuke and remonstrance against them. Again I would ask, what is the business of the church? I may be told it is to convert sinners from the error of their ways, that they may be brought into the church. And does the church allow slaveholding? It has nothing to say about it; and so on this principle, we may have slaveholding christians, and fighting christians, licentious christians, and still have peace in the church!

This is not idle fancy; facts are abundant on this point; so great a man as John Newton was engaged in the slave trade for some time after he was converted. Why? Because his mind was not enlightened on this point; the church did not speak. It is unnecessary to multiply facts.—Let Christ be preached in this way, and the whole

world may be gathered into the church, and all will be still and peaceful, but it will be like the stillness before the terrible earthquake, that rends the earth, the ocean and the air.

Brethren, let us have more light and more love; for we know there are to be overturns and overturns until He shall reign whose right it is.—*Herald of Freedom.*

KENTUCKY.

Our readers, who have been led to view Kentucky as destined to be the "Battle Ground" of Abolition, may be disappointed at not receiving more frequent bulletins from the seat of war. But as we have never been very sanguine of immediate and striking results in the case, we have foreborne to speak when we had nothing to say. The question now before the people of the State, and to be decided on the first Monday of August, is this, Whether they are in favor of having a convention called to amend the constitution? If a majority of all the voters in the State should vote in favor of a convention, then the legislature is constitutionally obliged to refer the same question again to the people next year. And if on the second trial, there appears to be a majority of all the voters in the State in the affirmative, then the legislature will be obliged to call a convention, to be chosen at the same time and consist of the same number as the House of Assembly, and to meet in three months to consider and decide on the question of amending or altering the constitution. Such is the ridiculously complicated process through which the freemen of Kentucky have bound themselves to pass before they can exercise the primal right of their inherent sovereignty.—And for what was this oppressive and absurd device contrived? Plainly, for the preservation of political power in the hands of its possessors, and for protecting the slaveholding aristocracy against the will and interests of the body of the people.

Consequently, if every thing should work favorably, it will be impossible to hold the convention earlier than the autumn of the year 1840. And should one step of the process fail, it may be postponed still farther. And it is by no means certain, that Kentucky will be the first to abolish. But the step already taken by the legislature, OPENS THE QUESTION before the people, and awakens inquiry, and compels discussion, and diffuses light, and shows the evil of slavery, and makes the arrogance of slaveholders more aggravated and intolerable as well as more evident, and brings the public mind into such a state, that it never can be quieted again till slavery is extinct. Of this we feel as certain as of the laws of nature or the government of God. How long Kentucky, will allow six or seven thousand slaveholders to keep her in this broil, is for herself to say, not for us.—*Emancipator.*

EDUCATION IN ANTIGUA.

Besides an attendance upon the various schools, we procured specific information from teachers, missionaries, planters and others, with regard to the past and present state of education, and the weight of testimony was to the following effect:

First, That education was by no means extensive previous to emancipation. The testimony of one planter was, that not a tenth part of the present adult population knew the letters of the alphabet. Other planters, and some missionaries, thought the proportion might be somewhat larger; but all agreed that it was very small. The testimony of the venerable Mr. Newby, the oldest Moravian missionary in the Island, was, that such was the opposition among the planters, it was impossible to teach the slaves, excepting by night, secretly. Mr. Thwaites informed us that the children were not allowed to attend day school after they were six years old. All the instruction they obtained after that age, was got at night—a very unsuitable time to study, for those who worked all day under an exhausting sun. It is manifest that the instruction received under six years of age, would soon be effaced by the incessant toil of subsequent life. The account given in a former connexion of the adult school under the charge of Mr. Moorish of Newfield, shows most clearly the past inattention to education. And yet, Mr. M. stated that his school was a fair specimen of the intelligence of the negroes generally.

One more evidence in point is the acknowledged ignorance of Mr. Thwaites's teachers. After searching through the whole freed population for a dozen suitable teachers of children, Mr. T. could not find even that number who could read well. Many children in the schools of six years old read better than their teachers.

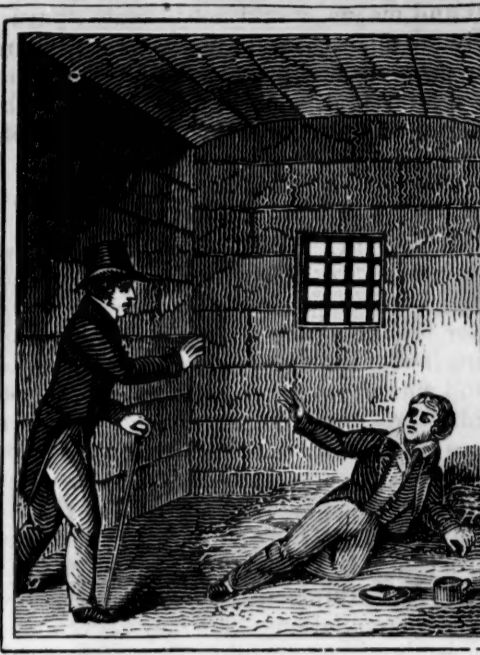
We must not be understood to intimate that up to the period of emancipation, the planters utterly prohibited the education of their slaves. Public sentiment had undergone some change previous to that event. When the public opinion of England began to be awakened against slavery, the planters were induced, for peace sake, to tolerate education to some extent; though they cannot be said to have encouraged it until the Emancipation. This is the substance of the statements made to us. Hence it appears that when the active opposition of the planters to education ceased, it was succeeded by a general indifference, but little less discouraging. We of course speak of the planters as a body; there were some honorable exceptions.

Second, Education has become very extensive since emancipation. There were probably not less than six thousand children who now enjoy daily instruction. These are of all ages under twelve. All classes feel an interest in knowledge. While the schools previously established are flourishing in newness of life, additional ones are springing up in every quarter. Sabbath Schools, adult and infant schools, day and evening schools, are all crowded. A teacher in a Sabbath school in St. John's informed us, that the increase in that school immediately after emancipation was so sudden and great, that he could compare it to nothing but the rising of the mercury, when the thermometer is removed out of the shade into the sun.

We learned that the Bible was the principal book taught in all the schools throughout the island. As soon as the children have learned to read, the Bible is put into their hands. They not only read it, but commit to memory portions of it every day;

the first lesson in the morning is an examination on some passage of scripture. We have never seen, even among Sabbath-school children, a better acquaintance with the characters and events recorded in the Old and New Testaments, than among the negro children in Antigua. Those passages which inculcate obedience to law are strongly enforced; and the prohibitions against stealing, lying, cheating, idleness, &c., are reiterated day and night.—*Thome & Kimball.*

CHILD'S DEPARTMENT.



A SON IN JAIL.

I know a young man, who would not go to his Saviour when a boy, and a Sunday scholar. Already he is sorry. Well he may be. He is an only child. His parents are pious and respectable. Had he not loved sin more than his Saviour, he would not have committed the crime which he did last year. He would not have been brought here with iron round his wrists and his ankles, to be punished. To-day he might have been happy at home, with his father and mother. When a boy, he was urged, as you have often been, to repent. He thought he could be happy without going to the Saviour. Now he tells me he has never been happy, only a little while at a time. This beautiful evening he can neither go anywhere, nor converse with any one. There he sits, musing all alone, in his dark little cell. Busy memory brings to mind the days of his childhood. He recollects when his mother taught him the Lord's prayer. When ten years old, he hated this beautiful prayer. He would not say it when he went to sleep at night, nor when he rose in the morning. He tried to keep it out of his mind. He recollects when he used to go to the Sunday-school. It gave him no pleasure to go. He went only because his parents sent him. He would not study his lessons. Often, when sent to school, he has strayed away into the fields to play, or get fruit. He recollects going to church when a boy. He would be sure to get up into the gallery, out of sight of his parents. He paid no attention to what the minister said. In time of prayer his eyes were looking about the church and his thoughts were any where else, rather than on his Father in heaven. Nothing pleased him better in time of prayer, than to whisper to other boys, and make them laugh. Thus early he began to harden his heart, and take the first steps in the way which has led him on to crime, disgrace and the prison.

This young man's father has been here to see him. Before he saw his son, he came to my room. As he sat down, I saw he looked sorrowful. He bowed his head in grief, and said, "I am an unfortunate man. I suppose my only child is here in prison." When he mentioned his name, I told him I knew him. His first inquiry was, "Do you think my son loves the Saviour?" When he saw his son, he talked to him with much tenderness. "O, my son, how your mother and I long to see you a good man. I would be willing to come here, if I could, and stay in your place, and let you go home, if it would only make you such as we have longed, and prayed that you might be." "Will you not try to get a pardon for me?" said the son. "No, my son," said the father firmly, yet kindly. "I have already paid much money to keep you out of trouble; you have caused me much grief, you have brought your broken hearted mother almost to the grave by your conduct; now you must stay here through the whole of your sentence. Your mother, and I, feel much less trouble about you now, than we did when you were roving we knew not where, and doing we knew not what. Our daily prayer is, that you may turn to the Lord. When you get your liberty, if you will come home, and be steady, you will be kindly welcomed, and never want for any thing that your parents can do for you to make you happy." Can you not see that this young man has good reason to be sorry that he did not turn to the Lord when a Sunday scholar? I pray that you my young friends, may never expose yourselves to the sorrow of those who refuse to turn to the Lord in their youth.

G. BARRETT.

MISCELLANY.

THE NECESSITY OF AN ATONEMENT.

It springs from the attribute of divine justice. The judge of all the world must do right. His justice is the regulator of His holiness and mercy in the government of the world, and maintains its universal order, harmony, and peace. Man has broken the law of God. God is bound, from the holy necessity of His being, to protect His own law. He cannot permit an impeachment of that law, without an impeachment of Himself. Either He must trample on His own law, or His justice must punish the offender, and thus make room for the exercise of mercy.

To this view of the necessity of the atonement, it is frequently objected, and it may be well here to meet the objection. If it is man's dignity to forgive without satisfaction, why should God extend pardon to a sinner only on the ground of an expiatory atonement. The reply is, because He is God and not man. The same mode of procedure that would impart glory and dignity to man, would stamp with impurity the divine government, and derange the harmony of all the divine attributes.

The first lesson in the morning is an examination on some passage of scripture. We have never seen, even among Sabbath-school children, a better acquaintance with the characters and events recorded in the Old and New Testaments, than among the negro children in Antigua. Those passages which inculcate obedience to law are strongly enforced; and the prohibitions against stealing, lying, cheating, idleness, &c., are reiterated day and night.—*Thome & Kimball.*

RECEIPT FOR MAKING BOYS USEFUL AND INDUSTRIOUS.

He who is not fond of his calling, seldom succeeds. It cannot but have been remarked that the natural disposition of children, when in health, is that of great bodily activity; and the predominant efforts of those to whose care they are entrusted, is often to diminish this disposition, so as to be productive of the least possible inconvenience to themselves. This I take to be a great error in education, and one of the principal causes which give rise to indolence of character, at a more advanced period of life, when we are desirous of deriving the most advantage from their labour. The muscular powers become strengthened exactly in proportion as they are brought into use; if we want strength, we must use it. Let children be permitted to exert themselves, and be as useful as their circumstances admit of, and furnish them with implements or tools adapted to their age, strength, and capacity, from time to time, and give them the soothing language of encouragement to use them, and they will grow up from childhood to man's estate without being chargeable with the crime of being lazy; and it will be found that a vast amount of useful labor may be exacted from them without murmuring or repinment; their bodily powers will be improved and invigorated, and they will display more mental development than those with whom a contrary course has been pursued. Farmers should procure for their boys, small axes, forks, dung-forks, rakes, spades, wheelbarrows, scythes, sickles, and in fact every tool necessary for the performance of every agricultural and horticultural operation. These should be graduated in weight and size to adapt them to the age and strength of their juvenile owner; for they should be possessed in fee simple by the boy for whose use they are intended, and that would be a complete guaranty not only that they would be used with effect at the proper season of business, but that in the intermediate periods, when not wanted, they would be respected and cared for; and the approach of the time anticipated, with much pleasure, when they could be brought into profitable requisition. If those who make tools would prepare sets of the different kinds made for men's use, graduated to the proper proportion for lads, and let them be of good quality so as really to be useful, and not toys, they would meet with ready sale, and the expense to the purchaser would be small, compared with the benefits derived from them. When a boy grows out of them, although he would be the owner, he would readily convey his title to the next in succession, so that a single set might serve several in turn, as a pair of pantaloons or a vest descends to the next expectant in a provident family. If this plan was carried out by an intelligent father who would give himself the exquisite pleasure of conversing rationally with his young sons, about the reasons of the various plans and processes of agriculture, and take some pains to get them to understand the philosophy of his calling, he would rarely find them indolent or dissatisfied with their business, and less seldom would he discover a disposition to exchange so useful and honorable an occupation, for the more precarious and hazardous business of mercantile life.—*Farmer's Cabinet.*

THE BENEVOLENCE OF GOD IN ORDAINING PUNISHMENT FOR SIN ILLUSTRATED.

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